

Thi saa har Gud elsket  
Verden, at han gav sin  
Søn, den enbaarne, for at  
hver den som tror paa  
ham, ikke skal fortæbes,  
men have evigt Liv.

# HYR DEN

“JEG ER DEN GODE HYRDE.” — Joh. 10, 11.

Den som tror ham,  
bliver ikke dømt som  
ikke tror, er allermt,  
fordi han ikke l oet  
paa Guds enbaars ns  
Navn.

17de aargang.

Winnipeg, Manitoba, Første Nr. i August, 1941

Nr. 15

## I EN STILLE STUND

“Jesus Kristus er igaar og idag den samme, ja, til evig tid.” Heb. 13: 8.

Dette er jo en stor trøst i alle tidens omvekslinger, at Kristus lever, og er og forblir den samme til evig tid. Naar vi ser hvordan han før annammet syndere og forlot de groveste misgjerninger, saa vet vi at han ogsaa nu gjør det samme med os. Naar han fordom siger til en beryktet synderinde som graat ved hans føtter, “Dine synder er dig forladt; gaa bort i fred;” naar Paulus, som var en bespotter og forfølger og forhaaner, blir den mest benaadete apostel; naar David, som efter at ha nydt den allerstørste naade falder i de allerblodigste misgjerninger, men dog atter faar tilsigelse om naade og forladelse, da vet vi at der ikke er nogen ende paa vor herres Jesu Kristi naade. Han vil ennå forlate hver den alle synder som kommer til ham.

Ja naar vi ser taalmodigheten han hadde med sine disipler skrupeligheter, og hvorledes han tiltrods for stadige irettesettelser aldrig forkastet dem, saa vet vi at han heller aldrig skal bli tret av os. Og naar vi ser hvor rede han var til at høre bøn, endog da naar den var saa kort at den kun ytret sig ved at røre ved hans klær, da vet vi at han ennå hører selv de korteste bønner. For vi maa ikke glemme at Kristus er ennå idag den samme. Dette er en ubeskrivelig stor trøst og en fast borg naar tiderne skifter, naar det stormer og blir mørkt. Da kan en kristen ennå med glede synge: “Jeg begjærer at vere under hans skygge. Du, Herre, er min styrke og min klippe, min borg og min gjensøer, min Gud and min trøst. Du blir den samme, og dine aar faar ingen ende.”

“Gud lad dit ord i naade lykkes  
Og vokse baade dag og nat.  
Men kveles og med rot optrykkes  
Hver plantning du ei selv har sat!  
Al satans løgn og lerdom knus,  
Med aand og sandhet fyld dit hus.

Lad ingen falsk profet forvilde  
Os bort i nattens sure nød,  
Lad ingen lerdom vrang forspilde  
Vor trøst i Jesu dyre død!  
Jag bort hver ulv i faareham,  
O Hyrde god, vøkt dine lam!  
(Indsendt av N. F.)

## Hun var blitt en synder

Jeg mindes en ung dame som kom til møterne for en tid siden. En aften hilste jeg paa hende og spurte hvorledes det stod til, og om hun var en kristen. Hun svarte: “Ja, skulde ikke jeg være en kristen som er opvokset i et kristent land og er saa bra —”, og hun anførte flere grunde hvorfor hun var en kristen. Jeg svarte hende intet, men gik og talte med andre.

Saa gik det noen dage. En aften saa jeg hende atter paa møtet, og da sat hun og graat. Jeg spurte: “Hvordan staar det til?” — og saa svarte hun: “Jeg tror ikke jeg kan bli frelst.” “Hvorfor?” sa jeg. “Nei, jeg er saa stor en synder; der er vist ingen frelse for mig.”

Hvad var grunden til denne forandring med hende? Jo, gjennom ordet hadde Aanden aapenbaret Guds storhet og hellighet for hende, saa hun saa hvor uren og besmittet hun var — saa langt borte fra Gud.

Da Esaias saa Herren utbrøt han: “Jeg er fortapt.”

Albert Lunde.  
(V.f.B.)

Hvorfor er det at saa mange som har kunnskap om baade dødens og livets vei, ikke omvender sig? Fordi de — ulik den forlørne sønn — ikke er kommet til sig selv.

## Yorkton Kredsmøte

Yorkton kreds av Den Norsk Lutherske Kirke i Canada avholdt møte i Christiania menighet, Atwater, Sask., Pastor J. A. Berges kald, den 28—29de Juni, 1941.

Møtet aabnedes kl. 11 form. ved kredsformanden, pastor H. L. Urness. Etter vanlig andagt blev det opstillede emne (Ps. 1.) indledet av pastor Berge, der ogsaa som stedets prest ønsket de tilreisende prester, delegater og andre velkommen. Følgende prester var tilstede: Dr. Iversen, H. L. Urness, G. Ostrem, A. J. Gubberud, samt student A. Odland. Det vakte dyp bedrøvelse i forsamlingen da pastor H. Hollands alvorlige sygdom blev rapportert.

Etter forretningsmøtet blev samtalen optat av pastor Berge, der skildret den lykkelige mand som lever slig, at han bringer frugt for Herren. Dr. Iversen talte videre om de to veie av livet. Pastor Urness fremholdt skillet mellom den som har sin lyst i Herrens lov, og den som har sin lyst i verden. Gubberud talte om fordelene ved at stille sig paa Guds side og bli delagtig i opfyldelsen av Guds løfter. Der blev vekslet med taler og sang.

Lørdag aften blev benyttet av Kvindernes Missions forbund til avholdelse av et indholdsrigt program bestaaende av oplæsning, sang, taler osv, under ledelse av Mrs. J. A. Berge.

Søndag form: Gudstjeneste med altergang, forrettet av stedets prest, assisteret av pastor Urness. Dr. Iversen prekte over dagens text, Lukas 15: 1—10. Han dvelte serlig ved at Jesus tog imod toldere og syndere og sad tilbords med dem, og skildret den store kjærlighed som ligger bakenom dette, og som bevirker at de elsker Ham igjen. Han skildret den dype følelse Frelseren har for de som er tapte, i det Han tenker paa den store glede i himlen over enhver synder som omvender sig.

Offer til kretskassen og budgettet blev optat.

Søndag eftermiddag sessionen blev aapnet med salmesang, samt skriftlesning og bøn ved student Odland, som ogsaa holdt en missionstale basert paa Joh. 4:35. En solo blev derpaa sunget av Mr. E. Smith, hvorefter collection for budgettet blev optat. Pastor Ostrem opleste igjen det opstillede thema og talte derover. Etter en duet av Meta Nervick og Bernice Gubberud talte pastor Urness om forskjellen mellom den gamle og nye tid i vor kirkes arbeide i aandelig henseende. Resolutioner blev oplest og efter sang av forsamlingen avsluttedes sessionen paa vanlig vis.

Paa søndag aften talte pastor Gubberud om ansvaret hos det enkelte individ og det hele land med hensyn til valget av enten at tjene Gud eller verden. Dr. Iversen paa en praktisk maate klargjorde betydningen av personlig deltagelse i det kirkelige arbeide, og paapekte, at endog det simpleste arbeide kan bli helliget, naar det utføres i troskab til fremme av Guds riges sag.

Møtet var godt besøkt og i alle dele opbyggeligt, belærende og opmuntrende. Folket blev ogsaa samtidig velsignet med godt regn, som høilig trengtes. Vi skylder Herren tak for alt.

—A. J. Gubberud.

Kast kun anker her er grund!  
Det er godt paa Gud at bygge;  
har du trang en liten stund,  
aa, det er dog kun en skygge.  
Korset er en overgang.  
gleden bliver evig lang.

## Til trøst for de trette

“Da skal kongen svare og si til dem: Sandelig sier jeg eder: Hvar I har gjort mot en av disse mine mindste brødre, det har I gjort mot mig.” Matt. 25, 40.

Guds ord er tveegget.

Denne lignelse om den sidste dom preges av et mektig alvor som fyllder den redelige sjel med frykt og beven: Hvordan vil det gaa med mig, naar hele mit mislykkede liv skal frem i livet, baade det onde jeg har gjort og det gode jeg har forsømt.

Den sjel som ikke skjelder litt ved tanken paa den sidste og endelige dom, er vel neppe helt vaaken.

Men som sagt, Guds ord er tveegget. Denne mektige lignelse indeholder ogsaa en salig trøst for alle sjele som lar sig bøie av sandheten.

Du elsker din Frelser og sier som sangeren: “Nei, for al den ting jeg vidste, kan jeg ei min Jesus miste.” Du har faat i fødsels gave den villige aand, som vil forsake djevelen og alle hans gjerninger og alt hans vesen. Du har faat den hellige trang til a gjengjelde Herren for alle hans velgjerninger mot dig. Du ønsker at ofre og tjene de mennesker som Herren daglig sender i din vei, baade hjemme og borte.

Men det vil ikke riktig lykkes for dig.

Ofte kjendes det som der mangles anledning til det. Men oftest er det nok saa at du har anledningerne, men du benytter dem saa daarlig.

Av og til benytter du dog anledningerne; men ogsaa da gaar det daarlig for dig. Du gjør det ofte saa klosset og dumt, saa du næsten angrrer at du forsøkte. For det førte bare til kritikk og misforstaaelse.

Min ven, bli ikke træt eller forsakt.

Der sitter en der oppe som følger nøie med i alt det du foretar dig. Han ser ikke bare paa hvor meget du faar gjort eller hvor vellykket du faar gjort det. Han ser ikke paa handlingens utførelse eller dens resultat.

Men han ser paa sindelag, paa de beveggrunde som driver dig, naar du gaar i det stille, ubemerkede hverdagsliv, som menneskene hverken tenker paa eller taler om.

Han der oppe ser dig naar du utfører din lille daglige dont, i kjærlighet til dine kjære og i omsorg for de u dødelige sjele du ellers møter paa din vei.

Og hør nu hvad han forteller os i teksten idag: Det aller mindste du gjør for dine, for dine venner, for dine motstandere, for de fattige, for de syke og lidende, for de ufrelste her hjemme og paa missionsmarkene, alt dette kjender han som om du gjorde det for ham. Selv om det ikke er mer end et beger koldt vand, det er hans egne ord. Ja, selv om det mislykkes for dig.

Faar du se dette, da blir dit daglige liv lysere og gladere. Og du faar ny kraft til at leve dit liv og gjøre din gjerning for ham som ser i det skjulte og engang skal lønne dig i det aapenbare.

O. Hallesby.

## Tryk og sikker

En liten pike skulde underkastes en operation paa et større sykehus. Hun blev baaret op i operationssalen, og skulde bedøves.

“Vi maa nok la dig sove lidt, ser du, før vi kan gjøre dig frisk”, sa lægen til hende.

“Aa, skal jeg sove, da maa jeg først lese min bøn”, sa den lille piken, foldet henderne og begyndte at be sin barnslige bøn.

Den berømte kirurg fortalte siden at den kvelden bad ogsaa han igjen til Gud — for første gang paa tretti aar.

## ET VIDNESBYRD OM MISJONEN

Av professor Gust. Sundelin, Sverige

Min mor, som var en helstøpt kristen, og som jeg beundret mer enn noe annet menneske, var meget interessert in den kristne misjon. Morsheimen var derfor samlingsplassen ikke bare for misjonærer som var paa besøk i hjemlandet, men for misjonsinteresserte mennesker i det hele.

Men selv om jeg kunde fengsles av de fortellingene jeg som barn hørte fra misjonsmarkene, kunde jeg aldri riktig forstaa storheten i misjonsarbeidet. Jeg kunde tvert imot gi uttrykk for en viss indignasjon over at de snilde naturfolkene ikke fikk være i fred og misjonere paa sig selv.

Her er imidlertid synet mitt blitt forandret i og med mitt møte med Jesus Kristus. Og nu forstaaer jeg min mor og alle andre misjonsinteresserte mennesker. De hadde alle sammen møtt Frelseren, og naar en har gjort det, kan en ikke annet enn være interessert i misjonen og misjonsarbeidet, enten det er tale om krisning her hjemme eller i fremmede land. Har vi møtt Kristus og oplevd frelsen i ham, er det ikke mulig aa slaa sig til ro med den opfatning at religionen er en privatsak eller at enhver blir salig i sin tro. Nei, har en faatt ta imot syndsforlatelsens ufattelige gave i Jesus Kristus og funnet det trygge barnekaaret hos Gud, er det utenkelig at en kan sitte med hendene i fanget og betrakte menneskene med likegyldighet.

Nei, da lyder disse Jesu ord i ens ører: Gaa ut og gjør alle folkeslag til mine disipler. Da brenner en riktig av lengsel etter aa faa dele med andre den ufattelige lykke en selv har faatt ta imot.

—“Lutheraneren”.

## Det største av alt

En lærerinde spurte en dag sine elever: “Hvad er det største og værdifuldeste av alt?”

Det blev lenge stille i klassen. Men saa reiste en liten gut sig og rakte haanden op.

„Nu”, sa lærerinden, „kan du si mig hvad det er?”

„Mor sier at det verdifuldeste av alt er at tilhøre Jesus i ungdommen!”

Denne gang var det lærerinden som blev stille. Den barnslige enfoldighet og tro svaret blev fremført med, gjorde et veldig indtryk paa hende. Og dette svar blev for hende begyndelsen til et nyt liv, overgit i Guds hender, fylt av kjærlighet, glede og fred.

Hun forteller selv at hun aldrig kunde faa disse ord fra sig. Lenge grundet hun paa dette før noen avgjørelse blev tat. Men en dag kom ikke den lille gutten mer paa skolen. Men hans søster som gik i samme klasse, var kommet.

“Nu”, sier lærerinden, “kommer ikke Arne idag?”

“Nei”, sier hun, og saa ser hun saa underlig paa lærerinden og fortsetter: “Mor sier Jesus har hentet ham hjem.”

Nu blev det for meget for hende. Hun brast i graat, og hele klassen graat med.

Men denne kvelden finder vi hende liggende paa knæ ved sengen og hun ber om det største av alt, Guds fred i hjerte og sind. Og hun fik hvad hun bad om.

Lille Arne fik føre en sjel hjem til Gud, og nu lyser en stjerne i hans krone.

Carl Erikson.  
(V. f. B.)

Hvis det er sannheten som forarger dig, har du hverken grunn eller undskyldning for din forargelse. Den er tatt, ikke gitt.



## HYRDEN

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## Sorry

The editor regrets that he was unable to find time to prepare the reports from the district convention and a number of other items which should have appeared in this issue. We trust that our readers will be patient until the next time we come around.

## Tanker til Eftertanke

Vi bor i det bedste land i verden. Vi har intet at klage over hvad selve landet angaar, men vi kan ikke lukke øinene for at vi holder paa at ruinere os selv. Det nuværende styre i landet har knæsat drikken. Vi skal ha drikke- trafik i hver eneste by utover land- distrikterne. Drik er en forbandelse og bringer bare forbandelse med sig. Vi ser forbandelsen overalt. Vi ser drukkenbolte rave omkring paa vore gater. Vi ser de mange drankerhjem, hvor man faar en forsmag paa selve helvede. Vi ser de mange forbrytelser der følger i drikkens spor og en mengde av ulykkerne vi leser om er en følge av drikken. Grunden til at denne skammelige trafik opretholdes er, at der er dem der tjener millioner paa denne ødeleggelse og disse har en slik makt, at de kan diktere til baade president og til den lovgivende forsamling. Følgen er at vi har drik og mere drik med alt det uhumske der følger i drikkens spor.

Vi er paa god vei til moralsk ruin i vort land, og da er vi modne for dommen og kanske staa dommen for døren. Vi ser at det ene landet falder efter det andet. Der er ingen tvil om at alle disse lande har været modne for dommen og derfor har det været muligt for fienden at overvinde dem. Er vi modne for dommen, da vil det ogsaa bli muligt for den samme fiende at overvinde os eller ialfald at tilføie os ubodelig skade.

Vi burde gjøre bod. Vi burde rette paa alt dette der holder paa at ruinere vort folk og vor nation. Vi burde beskytte vore soldater, saa de kunde bli modige og sterke; men skal det holde paa som det nu gjør, da kan vi vente det værste. Vi har begyndt at synge: "God bless America", men hvorledes kan han faa anledning til at velsigne Amerika, naar vi som et folk holder paa at ruinere dette land og folk?

—S. H. Njaa  
i Northwood-Emissæren.

## Vær glad

Er du fattig, kan daarlig Humør ikke gjøre dig rig. Er du syg, bringer daarlig Humør dig ikke Sundhed. Er dine Evner ikke saa overvættede store, kan daarlig Humør ikke gjøre dem bedre. Har du Smerte, saa gjør denne til din Ven ved at lære den Lekse, den indeholder for dig. —Ev. luth. Kirketidende.

## Bønner

er brudens breve til sin brudgom, og Guds ord er brudgommens svar til sin brud, og brudgommen sier:

"Se, jeg kommer snart!"

En sjel uten bøn er en sjel uten frelser; bønner er det troende barns lallen, den kjempende tros seiersrop, den døende helgens svanesang.

Bønner er den kristnes aandedret. —Spurgeon.

## Tro og forvisning

Av. D. L. Moody.

Biskop Ryle har slaaende sagt: Tro er roten og forvisning er blomsten. Det er sikkert at du aldrig kan ha blomsten uten roten, men det er like- saa sikkert at der er mange som har roten, men ikke blomsten.

— Tro er den stakkars skjelvende kvinde, som kom midt iblandt folket hen til Jesus og rørte bakfra ved hans klædebon. Mark. 5, 27. Forvisning er Stefanus som rolig kunde staa midt iblandt sine mordere og si: Nu ser jeg himlene aapen, og Menneskesønnen staa ved Guds høire haand. Ap. gj. 7, 56.

Tro har den botferdige røver, naar han sier: Herre, kom mig ihu, naar du kommer i dit rike. Luk. 23, 42. Forvisning har Job der han sitter i støvet, dekket av saar og sier: Jeg vet min gjenløser lever. Job. 19, 25, og: Se, vilde han drepe mig — jeg venter paa ham. Job. 13, 15.

— Tro er Peters rop, naar han begynte at synke: — Herre, frels mig. Matt. 14, 30. Men forvisningen er det som preger Peters tale naar han senere for raadet erklærer: Han er den sten som blev forkastet av eder. I bygningsmænd men som er bli hjørnestein. Og der er ikke frelse i noen annen, for det er heller ikke noe andet navn under himmelen, git blandt mennesker, ved hvilket vi skal bli frelst. Ap. gj. 4, 11—12.

— Tro er den engstelige, bævende stemme: — Jeg tror, hjelp min vantro. Mark. 9, 24. Forvisningen er den fortrøstende utfordring: Hvem vil anklage Guds utvalgte? Hvem er den som fordømmer? Rom. 8, 33—34.

— Tro er liv. Hvor stor velsignelse. Hvem kan fortelle om avgrunden mellom liv og død? Og dog kan livet være svakt, sykkelig, usundt, smertelig, fristende, engstelig, utslidt, byrdefuldt, gledeløst helt til slut.

Forvisningen er mere end livet. Den er helbred, styrke, makt og kraft, virksomhet, vilje, mandighet og skjønnhet.

## Profitable Giving

Paul says concerning the gifts that he received from the Philippians, the one church that contributed to his support.

"Not that I seek for the gift; but I seek for the fruit that increaseth to your account."

If we could but realize that every gift we give returns to us in manifold blessings, what a difference it would make in the degree and the spirit of our giving. Giving bears fruit, Paul says, increasing to our account. Is this a selfish aspect to giving — we give to receive? I think not. Whatever we do in the exercise of our spiritual life that will result in increased experiences of fellowship with Christ and a deeper understanding of His great love for humanity is not only worthy of our consideration but becomes an obligation.

Joyous sharing in the work of His Kingdom cannot but bring us into closer communion with Him and enrich our lives in an ever greater degree as we learn to give more prayerfully and more sacrificially. Then we can in turn be used to an ever greater extent in service to our God and to our fellow men.

May He make "giving" for us an adventure in faith, a glad trusting in God, and may it bear fruit "that increaseth to our account."

—A. J. B.

## "Take Time to Train up a Child in the Way he Should Go"

Proverbs 22:6

By Idar J. Tanner

Our children are mostly what we expect of them. But our expectations remain only idle dreams until they are supported by a purposed program to realize them. In this program the home is everything. Out of it come the inspiration, love, and will to see that the task is done. If we as

parents do not care... God help us... and the children!

There is but one thing I am trying to say would it might be spiked into our consciousness to dwell there every waking moment of our lives! It is this... that we as parents must take time for the spiritual well-being of our children.

We are today in a serious way of turning our children over to organizations and systems and of washing our own hands of all personal responsibility in religious as well as secular training. All this becomes at once a sedative for the conscience of parents who already are only too glad to "pass the buck." Having taught the children to lisp a bedtime prayer or two, we "turn them out" for the balance of their religious training. We do not need a sedative but a shot in the arm to wake us up to our own responsibilities.

The home is the principal drill ground for Christian character building and we, the parents, are the chief drill masters. We are not to sit in the officers' quarters while an understudy carries out the orders. Nor is our concern merely to "send them out" for their religion, but rather see to it that the inspiration, impetus, and sustaining energy of it come from us. In other words. We are to do it. You fathers who are too busy and you mothers who haven't the time... it is your job... and it is your biggest job. In our day when something is to be done, our first thought is, "well, let's organize something or somebody to do it." We would change the Scripture injunction to read... "Delegate the training of a child in the way he should go, etc." We feel about it the way a certain man felt who attended a church banquet. He sat down at the head of the table. His neighbor said to him, good-naturedly... "If you sit there you will have to ask the blessing." The other man replied with a chuckle... "Go on! We hire a preacher to do that for us." It is this attempt to delegate every conceivable thing to someone... anyone, at random, that is eclipsing the home as the chief unit in the training of our youth. It's all wrong.

The Sunday School and our other religious schools are intended to supplement the home training... not to supplant it. The spiritual legacy of a child is obtained in the home. In this fast moving age it is more important than ever that a child get its ground bearings in the home.

As parents, we have no right to default the spiritual training of our children to anyone outside the home. It's your job... my job. We can't hire anyone to do it for us... not even the preacher. We need to have a planned home program of religious training. We need to live and teach Christ in our homes with all the wisdom and grace at our command.

We are not to be just truant officers full of do's and don'ts. Sometimes the most religious parents have failed to get close to their children, make friends with them, and establish a good wholesome open relationship.

Parents and children must learn to worship together, play together, pray together, enjoy good books together, music, pictures, friends... together... and sometimes weep together. There must be a family spirit of solidarity and understanding. What affects one, affects all. They stand together as a unit loyal to each other in the give and take of life. But all this does not come about accidentally. It must be planned for and developed. A definite time for family devotions, religious instruction, loyalty to church by example and precept... good times indoors and out. All this and more, must be woven into the pattern of every-day Christian living. It is energy spent that will live forever. By losing our lives in our children we shall find them again as we behold the stature of splendid boys and girls grown into even finer men and women.

No one can make me worthy of the trust and respect of others except myself.

## "BE THOU THERE TILL I BRING THEE WORD."

Matt. 2:13.

EDITOR'S NOTE: The following interesting letter was received from Rev. C. L. Jothan, an uncle of the writer, in April. Lack of space has prevented us from publishing it earlier.

(Concluded)

As we hiked along the rice fields, we passed rows of huts made from grass and raised from the ground on four poles, making it necessary to use ladders to go in and out. Wish you could have seen the cats, dogs, and chickens also making use of the ladders, having free access to the one-two room hut. We were reminded strongly of what we had always imagined Africa to be like and as we heard the beat of the tom toms and the chanting in the distance, our minds had even more reason for imagination.

Then, just so you won't get the impression that all the Filipinos are half civilized, the people in Manila, Baguio, and all the larger cities are quite well educated and are making a great deal of progress. They're eager for educations and do a lot of reading. They're great speakers and orators and the High School students use a vocabulary far beyond their years. It's true they don't always use the word in the right sense and the pronunciation is different from ours, but they're not satisfied to use simple words and forms of speech. Their speeches are very flowery. Perhaps it's the influence of all the reading they do, or it may be natural, living in a land of sunshine and flowers. They're very friendly for the most part and we've certainly learned to love them as we've come to know them better.

I don't know just how much longer we'll be staying here, but I believe it will be for some time yet. If it means a better knowledge of the language with more time to study, which many of the other missionaries haven't had the opportunity for, we're thankful. It will mean more preparedness for the work in China.

Ruth Gilbertson who has been teaching at the American School in Hong Kong, is also with us learning the language. If you get the church papers, you already know that they had to close the school and that Gert Sovik took the children back to the States as she was due for a furlough this summer. Working in an American school, Ruth never had the privilege of attending the Language School and there was no need for it, but now she wants to be prepared to go inland if the opportunity arises.

This has been sort of piece-meal as I don't know just how much you've already heard about us by now, but perhaps it will give you some idea of the conditions here and will be an encouragement to remember also the Filipinos in prayer.

Have been reading Exodus and these verses have meant much to me. "And Moses said unto the people, fear ye not, stand still, and see the salvation of the Lord, which He will shew to you today: for the Egyptians whom ye have seen today, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace." Ex. 14:13, 14. Greeting to all.

Lovingly, in Him, —Ruth. P. S. Just had a letter from Esther Olson in China. She and sister Gladys Anderson are in Juran living with Rev. Harold Martinson and his family. The week before the letter was written, the Japanese had visited them and many of the Chinese were fleeing. However they were safe and were rejoicing in God's protection. Fires in the city had been started, but as they prayed the wind changed and the fire died out. They also mentioned that these things were increasing the number of Chinese who were coming to their meetings, because they realized the missionaries were being protected by God.

What about that Hyrden subscription? Promote a good cause. Renew! Subscribe!



For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

# The SHEPHERD

I AM THE GOOD SHEPHERD. John 10, 11.

He that believeth on him is not judged; he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

Winnipeg, Manitoba, First Nr. in August, 1941

## Financial Statement First Quarter 1941

Income:	
Subscriptions .....	\$103.50
Gifts .....	25.84
	<hr/>
	\$129.34
Expenditures:	
Stamps .....	\$ 2.00
Stationery .....	.50
Banking expense .....	.53
Editor's expense .....	3.45
Printing .....	137.10
Cuts .....	5.67
	<hr/>
	\$149.25
Balance on hand	
Jan. 1, 1941 .....	\$142.66
Expenses over Income	
during first Quarter 1941	19.91
	<hr/>
Bal. on hand March 31, 1941	\$122.75

Josef B. Haave.

## Financial Statement Second Quarter 1941.

Income:	
Subscriptions .....	\$ 91.00
Gifts .....	5.50
Interest on Account .....	.35
	<hr/>
	\$ 96.85
Expenditures:	
Printing and mailing .....	\$136.80
Banking expense .....	.75
Editor's expense .....	3.83
Stamps .....	1.80
	<hr/>
	\$143.18
Balance on hand	
April 1, 1941 .....	\$122.75
Expenses more than in-	
come during second	
quarter .....	\$ 46.33
	<hr/>
Balance on hand June 30, 1941	\$ 76.42

Josef B. Haave.

## From Ordale, Sask.

On June 17 many friends at Concordia met at the home of Otto O. Senum's to bid farewell to Thomas who left the next day for the training camp at Regina.

The program arranged by Ingvald Kvinlog included Scripture reading and prayer, several well-known hymns, and some admonishing remarks by Lars Senum. Thomas was presented with a New Testament from the Bible Class, a gold watch chain from the Sunday School, and a dressing set and purse of money from friends in the community.

Refreshments were served, and some games played, after which all joined in bidding Thomas good-night and good-bye.

Thomas is not the only one to leave home and friends these days. Many of our most able young men are facing a very uncertain future. Let us not forget the boys in training. Let us often write to them, and still more often bring them before the throne of God in prayer.

\* \* \*

On June 28 the Concordia Sunday School held its annual program and picnic at the Concordia Church. The singing by the children, and an interesting talk by Erik Haave were much enjoyed by all present. Mr. Haave exhorted the children to pray for their Sunday School teachers, and to place their hands in those of God's. The undersigned presented a New Testament to each of the 1941 confirmands, with a greeting from Matt. 6: 34.

—Dagmar C. Kvalnes

You do not have habits—  
habits have you—  
it's a good habit to let best habits  
"get you."

## Obituary

Reverend Hjalmer Holland was born on July 6, 1905, at Norway, Iowa, of the parents Andrew J. and Helen Holland. He was brought to the Lord in Baptism in early infancy. At about the age of nine he moved with his parents to Butterfield, Minnesota. While there he was instructed in the Word of God, and was confirmed in the faith to which he had been baptized.

When he was nineteen years old he definitely decided to consecrate his life to the service of the Lord in the ministry. In preparation for his life work, he attended Red Wing Academy, Waldorf College, St. Olaf College, the Lutheran Bible Institute, Minneapolis, and Luther Theological Seminary, St. Paul, Minn., from which he was graduated in 1940. He was ordained to the holy ministry at the convention of the Norwegian Lutheran Church of America on June 9, 1940, after having accepted the call to Zion, Nut Lake, Dovre, Bethel, and Scandia congregations at Rose Valley, Sask., Canada. He began his work there in August, 1940.

On September 12, 1939, Hjalmer Holland was united in marriage to Ruth M. Anderson of Badger, Iowa.

He died at the City Hospital at Saskatoon, Sask., July 5, 1941, at 4 P.M., after an illness of about four weeks. Had he lived one day longer he would have been 36 years old.

Funeral services were conducted at Butterfield, Minn., July 8, and at Badger, Iowa, July 9, where interment took place. Memorial services were conducted at Hendon and Rose Valley, Sask., July 13, by the district president, Rev. I. Iversen.

Reverend Holland leaves to mourn his departure his wife, Mrs. Ruth M. Holland, his father, Andrew J. Holland of Butterfield, Minnesota, (his mother departed from this life seven years ago), four brothers, Harry and Alfred of Butterfield, Minn., Arthur of Greeting, Iowa, and George of Windom, Minn., and four sisters, Mrs. Frank Sandberg and Mrs. Richard Gay of St. James, Minn., Mrs. R. C. Nordby and Louise Holland of Butterfield, Minn.

God bless his memory.

—I. I.

## Report from the Moose Jaw W.M.F. Circuit Meeting

The W. M. F. of the Moose Jaw circuit met at Lac qu' Parle, Rev. Haugen's charge, on June 14th. At the afternoon business meeting Mrs. Haugen of Torquay was elected vice-president and took charge of the meeting in the absence of the president, Mrs. Egland.

Twenty-six delegates were present. Minutes from former meeting, and reports from the treasurer, secretary, historian and others were read and adopted. The historian, Mrs. Langley, in a short talk urged the women to write up the history of their Aids and send it in to her. Mrs. Jensen from Moose Jaw was elected Box-Work secretary, particularly for the purpose of gathering gift boxes for Norwegian soldiers at Toronto. Mrs. Langley and Mrs. Brown were appointed to send in a petition to the government, urging that no liquor be sold to our boys for the duration of the war.

The evening session was devoted to a discussion of the theme, "The March of Faith among the Pioneers and in the present day." Musical selections were rendered by the Misses Pedersen and by the Lac qu' Parle choir. The theme was ably discussed by Mrs. Haugen and Miss Myrtle Hanson. The evening collection amounted to \$15.67. Rev. Langley closed the meeting with prayer and Benediction.

Mrs. L. Egland, pres.  
Mrs. Laura Brown, sec'y.

## Second-Hand Religion

"Their fear of me is a commandment of men which hath been taught them" (Is. 29: 13).

The people God is rebuking through His prophet and upon whom He is now pronouncing judgment were religious. We might call them "churchlings." They "drew nigh" to God in worship and honored Him with their lip — say, by uniting in the prayers, the creed, and the songs of the service. But their hearts took no part. It was all an empty formalism and God complains that it "wearied" Him.

Jesus quoted the passage and applied it to the generation of His day (Matt. 15: 8, 9), "grieved at the hardness of their hearts." He was wearied and grieved because their attitude toward Him shut out the blessings His love desired to give, and because they invited instead the "marvellous work", the "strange work" He also called it, in the form of invasion, defeat, capture and slavery as prisoners of war in Babylon. Meanwhile the wisdom of their political and spiritual leaders proved to be folly and blindness.

Why? Because their religion was second-hand. It was only inherited tradition, a "commandment of men" which they had "learned by rote" (margin). They had been indoctrinated in the form of godliness, but their hearts remained closed to its power. Compare the lament of Jesus that the living and transforming truth remained "hid from the wise and understanding", and that they worshipped God in vain, teaching as their doctrines the precepts of men and making void the word of God because of their tradition.

There is a true tradition derived from the Word, without arbitrary human additions and subtractions. There is a true indoctrination in the teachings which enlighten and confirm faith and direct our feet in the way of life. There is a true teaching by faithful men in obedience to the command: "Teaching them to observe all things whatsoever I commanded you." But we should beware of making this instruction mere information of the intellect without a corresponding quickening of the heart with the love of God and the animating energy of the Spirit to turn the tide of our lives, to repent of sin, to make room for the Savior in our lives, to respond to the prompting of His will in glad obedience to what He has commanded, in devoted ministrations to our fellowmen and humble testimony to the saving grace of God in Christ.

Let us thank Him devoutly for spiritual worship, seeing guides, and the divine light of revealed truth. But let us also pray honestly for grace to be on our guard against an unconscious drift into the decay of soul which might be described by the expression, "He died easy" and by the words of the glorified Christ, "Thou hast a name that thou livest, and thou art dead."

—CJS in The Bible Banner.

## Do You Just Belong?

"Are you an active member—

The kind that would be missed,  
Or are you just contented

That your name is on the list?

Do you attend the meetings

And mingle with the flock,

Or do you stay at home

To criticize and knock?

Do you take an active part

To help the work along,

Or are you satisfied to only just belong?

Do you ever go to visit

A member that is sick,

Or leave the work to just a few

And talk about 'the clique'?

Think this over, member—

You know right from wrong.

Are you an active member,

Or do you just belong?"

## Resolutions Accepted by the W.M.F. Convention

1. Be it resolved that we give thanks to God for the privilege of meeting, mothers and daughters together, around the work of our beloved church, realizing the importance of making use of every opportunity to work while it is day. Night cometh when no man can work.
2. We are further deeply grateful for the privilege of worshipping God in a Christian country, without fear of harm or molest from those in authority, especially in these times when so many have had to suffer persecution and loss of liberty. We pledge our loyal support to our country and King.
3. We extend our hearty thanks and deepest appreciation to our general president, Mrs. K. A. Holstad, for coming to our district and especially to this convention, for her inspiring addresses, and her wise counsel and guidance.
4. We are also thankful for the presence of Miss Arna Njaa, the executive secretary of the L. D. R., who is with us at this convention, and for the inspiration received from her; and we as a Federation also wish to welcome Miss Rebecca Millunchick among us and we trust that the cause of Jewish Missions, which she represents, will be stimulated and that we may all realize the importance of work among God's chosen people.
5. We also wish to thank all those who have brought messages to this convention especially would we mention Drs. Aasgaard, Bergsaker, Iversen, and Rev. Jorgensen and Rev. Evenson.
6. We extend our sincere thanks to the officers who have served this past biennium, and especially at this time do we remember Mrs. I. O. Tvedt, our former president, who, on account of her husband's death, had to leave the district, and hence resign as president. We thank our vice-president who became acting president and has so conscientiously assumed all the duties as president. We pledge our loyal support to the officers who will serve during the coming biennium.
7. We thank the Saskatchewan Bible Institute and the local congregations for their kind hospitality and untiring work in caring for us at this convention. We are grateful to Rev. and Mrs. Evenson for all that they have done for us.
8. Be it further resolved that we look upon the work of God's kingdom as a privilege, and that we remember the work of the pioneers of our church in the Centennial Thankoffering.
9. We are further thankful to God for the work of the institutions in our district, the Theological Seminary at Saskatoon, the Bible Schools at Outlook and Camrose, the Camrose Lutheran College, and the Bethany Sunset Home at Bawlf.

## From Robsart, Sask.

The Ladies Aid of Spring Valley congregation near Robsart, Sask., has honored the memory of Ida Strand, who died recently, by a gift of \$5.00 to Home Missions.

Mrs. Strand was the first president of the Spring Valley Ladies Aid. She later moved to White Water, Wisconsin, where she died.

Mrs. Elmer Anderson.

The right instruction of youth is something in which Christ and all the world are concerned.



## WOMEN'S MISSIONARY FEDERATION

Mrs. J. R. Lavik, Editor, — Luther Seminary, Saskatoon, Sask.

## Greeting to "Hyrden" Readers

Dear Women:

With this issue your page changes hands. It has been a pleasure, as well as a good deal of work, to edit these columns the last year. Now, however, my new duties and responsibilities make it impossible for me to undertake both. It has been felt for some time that there should be a change in the custom of having the W.M.F. president also edit the "Hyrden" page. At the convention just held, a recommendation was passed that the president be relieved of her duties as editor.

The new editor is Mrs. J. R. Lavik, wife of our former district president, now president of the Luther Theological Seminary at Saskatoon. Mrs. Lavik is also well known to the former students of Camrose College where her husband was principal in the early years of the school. We welcome Mrs. Lavik and hope that she may also find much pleasure in her work, and that it may not prove too strenuous. Please support her with your news items and your contributions, and with your prayers.

May I also ask that you remember me in the large field of service which I now enter: that I may be given strength and wisdom to perform my duties to the honor and glory of God, and the advancement of His Kingdom among us.

(Signed) Mrs. Geo. Hendrickson.

I know that I express the sentiments of the women of the W. M. F. of the Canada district, when I thank Mrs. Hendrickson most sincerely for the efficient service she has rendered as editor of our columns in our district church paper. I thank her for her kind words of welcome and good wishes as I enter upon my duties as editor in her place. And I re-echo her plea for your continued support and co-operation, that our page in "Hyrden" may continue to serve our Federation in its work, and continue to be a source of inspiration and help to all our readers.

We wish Mrs. Hendrickson much joy and rich blessing in her new office as president of the district W. M. F. May we all together so labor that our Federation may in truth be the handmaid of the Lord in furthering His Kingdom among us!

## The District W.M.F. Convention

July 17, 18, and 19 were memorable days for all those who had the privilege of attending the W. M. F. Convention, held at Outlook, Saskatchewan in connection with the district Convention of the church. An excellent and inspiring program of word and song was presented, featuring reports, greetings, discussions, addresses, and the inevitable, but none the less interesting business sessions. Guest speakers at the Convention were Dr. J. A. Aasgaard, president of the Norwegian Lutheran Church of America; Mrs. K. A. Holstad, president of the international W.M.F.; Dr. A. J. Bergsaker, stewardship secretary of the N.L.C.A.; Dr. M. J. Stolee, professor at Luther Theological Seminary, St. Paul; Miss Arna Njaa, L.D.R. executive secretary, and Rev. H. E. Jorgenson, editor of "Lutheraneren," all of Minneapolis and St. Paul, Minnesota. Also Miss Rebecca Millunchick, of Brooklyn, New York, L. D. R. worker among the Jews.

Among the many musical numbers rendered, special mention should perhaps be made of those of the Ladies' chorus, ably directed by Prof. Chester Ronning of Camrose College, Camrose, Alberta.

Instructive and enlightening reports about the work of the Federation were given by the general president, Mrs. Holstad, and by the district officers and department secretaries.

The general theme of the convention was "Broadcasting Good Seed." The different phases of this topic were presented by different speakers

in a very excellent way.

As other highlights of the Convention may be mentioned the L.D.R. Mother-Daughter luncheon Friday evening, and the Mass meeting Saturday evening, both featuring fine programs. At the latter, the installation of the newly elected district officers also took place.

And so ended another W. M. F. District Convention. It was a source of inspiration, joy and blessing to those privileged to attend. Our only regret was and is, that not all our women were thus favored. May the attendance at our conventions, district and circuit, steadily increase, so that the blessings so richly bestowed through them may be shared by many more.

## District Officers 1941

The following women will head the work of the district W. M. F. during the coming year or years:

District officers:

President—Mrs. Geo. Hendrickson, Tofield, Alta.

Vice-pres.—Mrs. I. Iversen, 710 Albert Ave., Saskatoon, Sask.

Secretary—Mrs. Len. Foster, 11629—129 Ave., Edmonton.

Treasurer—Mrs. G. Hoyme, Camrose, Alta.

District Department Secretaries:

Mission Box—Mrs. C. A. Magnuson, Camrose, Alta.

Cradle Roll—Mrs. A. Tveit, Admiral, Sask.

Life Membership and In Memoriam—Mrs. K. Bergsagel, Kyle, Sask.

Box Work—Mrs. K. O. Kandal, Wetaskiwin, Alta.

Historian—Mrs. O. N. Sorhus, Camrose, Alta.

Thankoffering—Mrs. I. C. Olson, Tofield, Alta.

Christian Nurture — Mrs. Th. Langley, Lake Alma, Sask.

Literature and Reading Project—Mrs. R. Olson, Claresholm, Alta.

Deaconess Sec.—Mrs. J. Brown, Oungre, Sask.

Circuit Presidents:

Saskatoon — Mrs. D. Brun, Strongfield, Sask.

Prince Albert — Mrs. Peder Lerseth, Birch Hills, Sask.

Swift Current — Mrs. K. Knutson, Cabri, Sask.

Moose Jaw — Mrs. H. Egland, Midale, Sask.

Manitoba — Mrs. O. Larson, Starbuck, Man.

Peace River — Mrs. L. M. Hanson, Valhalla, Alta.

Edmonton — Mrs. P. Bjornson, Tofield, Alta.

Camrose — Mrs. A. L. Hovland, Camrose, Alta.

Medicine Hat — Mrs. R. Berg, Claresholm, Alta.

## Recommendations Passed by the Convention

1. That all societies prayerfully remember the W.M.F. before and during sessions.
2. That the president of the Canada District W.M.F. be relieved of the editing of the W. M. F. column in "Hyrden" and that these duties be assigned to another.
3. That the Ladies' Aids get all the information on the new pension plan and support it wholeheartedly.
4. That all Ladies' Aids realize the importance of temperance instruction in our public and high schools, and that something definite be arranged by each ladies' aid to further and create interest in the cause of temperance.
5. That our soldier boys be remembered by our prayers and, if possible, be presented with the gift kits, or other good literature for the camp reading room.
6. That the women of our church prayerfully and zealously work for the aims of the centennial appeal; that a special centennial

## YOUNG PEOPLE'S LUTHER LEAGUE

Editor, Rev. G. O. Evenson, Outlook, Sask.

"If I had come and spoken unto them, they had not had sin; but now they have no cloak for their sin"

(John 15:22).

Is ignorance bliss? Certainly to be ignorant of Christ is not a happy condition. "For how shall they believe in Him of whom they have not heard?" Scripture has revealed no way of salvation for those who hear not the Gospel.

Yet in a relative sense the heathen dying in his ignorance is better off than the person who has heard of Christ and yet dies in unbelief. For with the privilege of having the Gospel comes the responsibility of using it rightly. Greater is the judgment of the person who despite knowledge of Christ persists in the sin of unbelief, than that of the person who never heard of Him. The latter has an excuse for his sin, but not so the former.

Young people, you have the Word that makes sin plain. Are you accepting its revelation of your sin? Are you living in the pardon and cleansing from sin secured for you by Christ? If you are, blessed are you. But if you are not, beware lest death finds you worse off than the heathen.

## A Little Child Shall Lead Them

Isaiah 11:6.

"What a friend we have in Jesus"

Sang a little child one day,  
As a lonely man stood listening  
To this happy little lay.

Still she kept on singing softly,  
"All our sins and griefs to bear;"  
Suddenly she stopped her singing  
For she saw the stranger there.

"Oh, no, do not stop your singing,  
I will listen if I may."  
And the child still smiling sweetly  
Kindly let the poor man stay.

"Are you weak and heavy laden,"  
Thus she sang without a fear.  
Then she glanced up at the stranger,  
In his eyes she saw a tear.

There he stood in utter silence  
Looking still down at the child  
Seeing in her face the image  
Of an angel sweet and mild.

"Do you know the precious Jesus,  
Is he now your Savior, too?  
Are you glad He died to save us,  
Or don't you know that this is true?"

Soon the man found words to answer,  
But his voice was sad and low,  
"Yes, I've heard that old, old story  
If it's true I do not know."

Then she sprang up to him quickly,  
And she took him by the hand  
And in her own words so tender  
Tried to make him understand.

She then told him of the Savior  
Who would take his sin and care.  
Then she sang again so sweetly  
"Take it to the Lord in prayer."

day with a centennial offering be held.

7. That the W.M.F. continue to place major emphasis on a Christ centred program and that all regular meetings be devotional in nature.
8. That the Ladies' Aids be encouraged to contribute to the building fund of Bethany Sunset Home at Bawlf, and that they continue to remember the Home with other gifts.
9. That the cause of Orphaned Lutheran Missions be stressed and that steps be taken by our Ladies' Aids to support them with their gifts and their prayers.
10. That the budget of our church be our first consideration.
11. That a real effort be made to increase interest and contributions to our W. M. F.
12. That the circuits make an effort to be listed in the 100% News Bulletin page relative to the payment of the per capita dues and the triplicate cards.

Oh, what should the poor man answer?  
Would he have words now to tell  
The anguish of his soul that moment,  
For he feared both death and hell?

Now he saw himself a stranger  
To that Friend of whom she sang,  
But the tender little message  
Louder now within him rang.

He then stood and thought a moment;  
He had sins and griefs to bear.  
Could he now look up to Jesus,  
Would He hear his simple prayer?

So then in the quiet stillness  
Where no human eye can see  
Rose a prayer for forgiveness  
And his soul was then set free.

He who knows what pain and anguish  
Filled this poor man's soul before,  
He alone could breathe that message  
"Son, arise and sin no more."

Then the child sang on so sweetly,  
And the words fell as a prayer  
"In his arms he'll take and shield thee  
Thou wilt find a solace there."

Quickly to his wife and children  
Who were home alone that day  
He ran on to tell the story  
Of Him, the Life, the Truth, the Way.

Yes, a little child shall lead them  
For it is the Master's will.  
And the troubled soul shall listen  
To His words, "Be still, Be still."  
—Contributed.

## Yorkton Circuit L.L. Convention at Hendon

"It is good for us to be here." These words were the feeling of young and old gathered the three days at Scandia Congregation, formerly served by our departed friend, Rev. H. Holland.

Rev. Selmer A. Berge of Fargo was guest speaker, and presented challenging messages on "Christ-centered Choices." Leaguers from Hendon, Watson, Preeceville and Norquay presented papers on the above-mentioned theme.

The messages called on young and old to first yield to Christ who suffered and died to save them. Then all were challenged to choose Christ in life and service, to make Him central in the prayer life, in soul-winning, in stewardship, in social life.

Music was supplied by leaguers from Daulton, Naicam, Rose Valley, Bethel, Hendon, Preeceville and Hinchliffe. Adolph Odland, student pastor at Watson, led the mass choir.

The Circuit L. D. R. had charge of one session, at which Miss Arna Njaa was the guest speaker.

During the business session the following officers were elected: Ludvig Melsness, Hinchliffe, president; Mrs. F. Carlson, Preeceville, vice-president; Alda Romuld, Preeceville, secretary; Alfred Tweidt, Hendon, treasurer; Adolph Odland, choir director; Mrs. A. Reine, Norquay, pocket testament secretary; Doris Strand, Hinchliffe, organist. These officers were installed at a service conducted by Rev. Berge.

It was during the convention that the sad news of the death of Rev. Holland came to us. God bless his memory! Gifts in memory of him were given by the circuit L. L. to S. L. B. I., Colombia Lutheran mission, and the L. L. project.

—G. J. Ostrem.

"We are willing to give our property and even our lives when our country calls in time of war. Yet the call of Christian education is today of even greater importance than was ever the call of the army and the navy."

Roger W. Babson.

"I believe in a university education for both men and women, but I believe that a knowledge of the Bible without a college course is more valuable than a college course without the Bible."

Lyon Phelps.